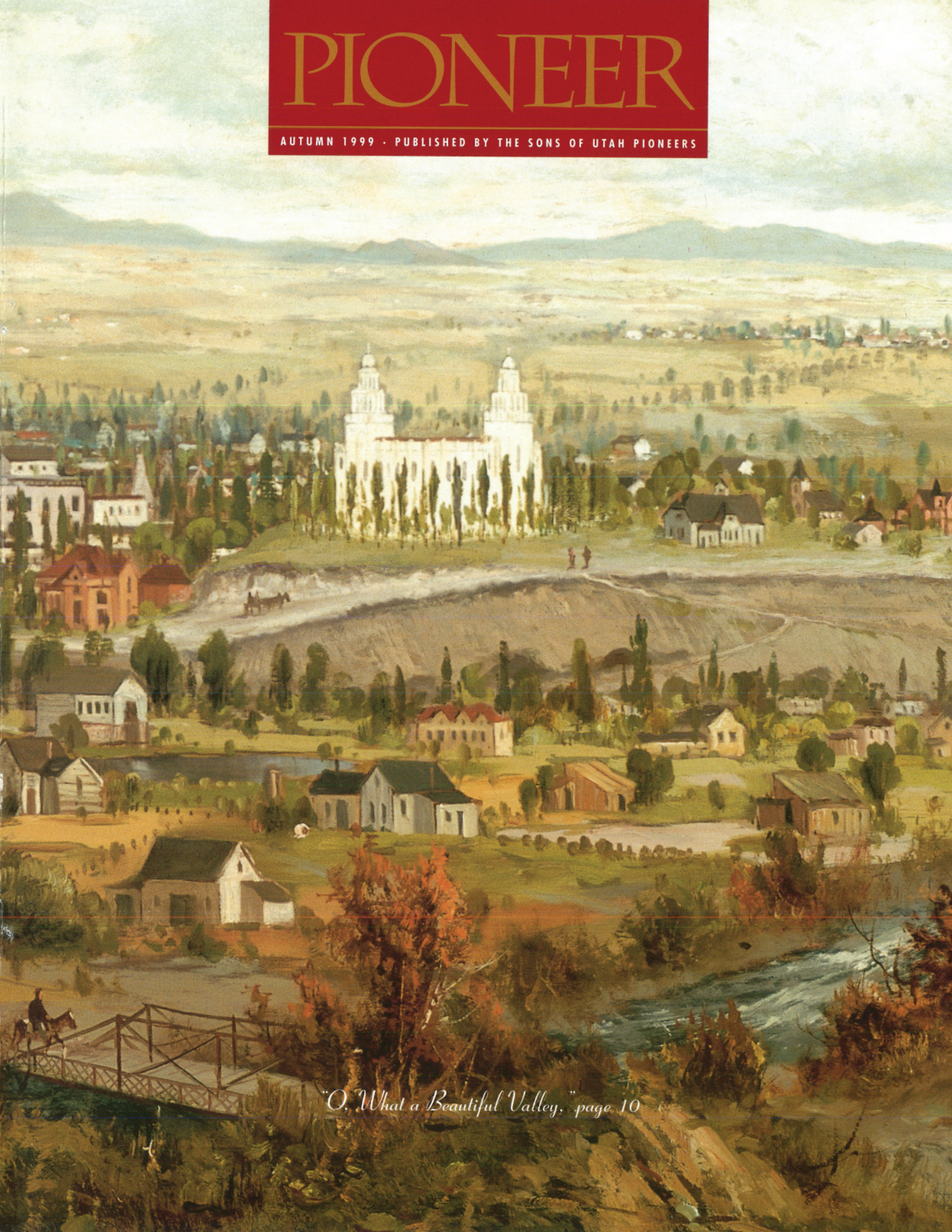


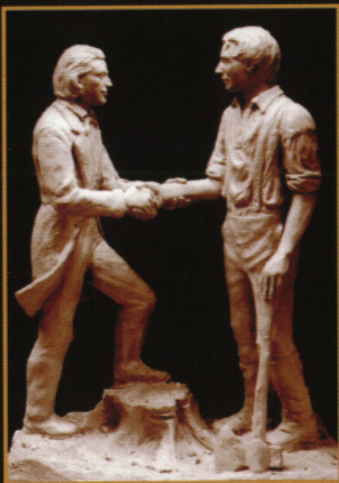
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"O, What a Beautiful Valley," page 10

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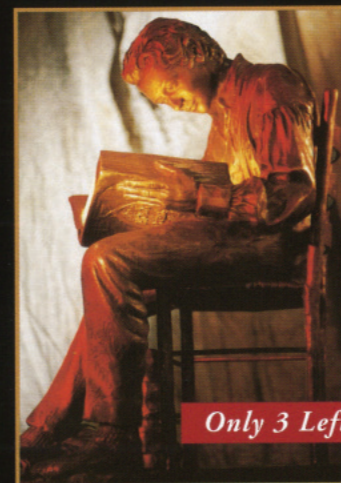
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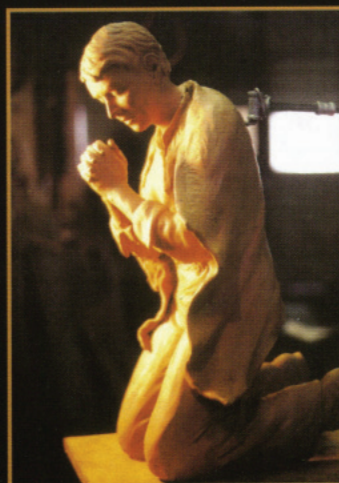
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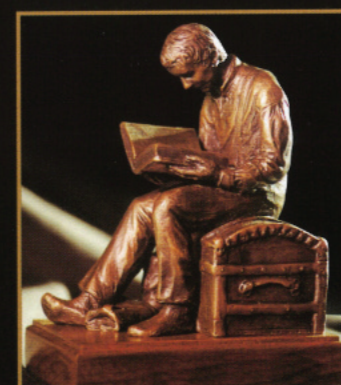
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C O N T E N T S



page 4



page 28

F E A T U R E S

4. "THAT WE TAKE ALL THE SAINTS WITH US"
The Perpetual Emigration Fund
Michael L. Mower
10. O, WHAT A BEAUTIFUL VALLEY
Kellene Ricks Adams
16. SEUHUBEOGOI
Scott R. Christensen
20. CACHE VALLEY PIONEERS
Kellene Ricks Adams
23. "BETTER THAN GOLD"
Recap of the 1999 SUP Encampment
28. WESTWARD HO
Florence Youngberg

D E P A R T M E N T S

2. THE PRESIDENT'S MESSAGE
John W. Anderson
3. DUP MESSAGE
Mary A. Johnson
31. EDITOR'S LETTER
Kellene Ricks Adams
32. DESERET VIEWS



page 23

Cover Art: *Logan, Utah* by Christian Eisle, courtesy Museum of Church History and Art

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PUBLISHED QUARTERLY
Great Salt Lake City, Ut.
Subscriptions: \$12.00 per year.
For reprints and back issues
please contact the SUP.

MISSION STATEMENT

The National Society of the Sons of Utah Pioneers honors early and modern-day pioneers, both young and older, for their faith in God, devotion to family, loyalty to church and country, hard work, service to others, courage in adversity, personal integrity, and unyielding determination. Pioneer magazine supports the mission of the Society.

A Better-than-Gold Gathering

In 1847 Mormon pioneers settled Salt Lake Valley. Drought and insects caused some to leave for California gold beginning in 1849. But Brigham Young looked north and, in 1855, sent Bryant Stringham with 10 men and 3,000 cattle to Cache Valley to establish the Elkhorn Ranch 4 miles southwest of Logan. Only 420 of the cattle survived the harsh winter. Nevertheless in 1856 Peter Maughan established a settlement in Wellsville. The Saints had found a land that was *better than gold*.

With this prevailing theme, the Sons of Utah Pioneers celebrated the 150th anniversary of the California Gold Rush with a three-day encampment in Logan, Utah, sponsored by the Temple Fork Chapter of the SUP.

Encampment participants were greeted at the entrance of the Copper Mill Dining Room by two "gold-seeking miners," Chapter President Ted Perry and his Chapter Treasurer son, David Perry, who espoused the virtues of California gold. Then we were off to a rousing start as the group joined in singing a parody, "The Miners and the

Mormons Should Be Friends." Good friends are certainly *better than gold*.

From start to finish the encampment was judged to be one of the best ever! Much thanks is due President Perry and his Chapter Board for the excellent preparations. Special credit goes to Wade and Kay Andrews. Kay was in charge of the Women's Program, the entertainment at the various meetings, and the menu selection. Wade was in charge of the bus tour through historic Logan Canyon.

During business meetings with members, we emphasized that the SUP is not a dinner club, but a service organization. However, at the President's Banquet on Saturday evening, where prime rib, fried shrimp, and chicken were the main course, I admitted feeling like a hypocrite, since we had eaten like the world's greatest dinner club for three days. Good food is *better than gold*.

A special highlight of the final evening was a brief presentation by young artist David Lindsley, who has been invited by the LDS Church to hang three 4x6 paintings of Joseph, Emma, and Hyrum Smith in the new Joseph Smith Academy for Church History Studies across the street from the site of the Nauvoo Temple. The audience joined in thunderous applause as these paintings were unveiled. This project will cost an estimated \$50,000, and Lindsley is offering the Sons of Utah Pioneers an opportunity to participate. Any indi-

vidual or any chapter donating at least \$500 to this project will receive a large special-edition Nauvoo commemorative print of the paintings in a unique triple mat with nameplate and a certificate of participation. Donors will also be invited to a reception prior to shipping the paintings to Nauvoo.

This is a great opportunity for service by the SUP members and chapters in helping place these paintings in this historic area. Chapter presidents will receive more information about the donation procedure, but individuals desiring more information now may call the SUP National Office at 1-801-484-4441 or 1-888-827-2746 (toll free).

Finally, another exciting happening at the encampment was receiving bids for encampments for the next three years. The Millennium Encampment will be hosted by the Cedar City Chapter on August 10-12, 2000. The Upper Snake River Chapter will host the 2001 Encampment in Rexburg, Idaho (dates yet to be set). And the Settlement Canyon Chapter will be host for the 2002 Encampment at Tooele, Utah. Just a word of advice: Accommodations in Cedar City are at a premium in August; some of the more popular motels are already booked for next year. We suggest you make your reservations now!

This encampment was proof again that membership in the Sons of Utah Pioneers is *better than gold*!

By
President
John W.
Anderson





Words to Live By

By Mary A. Johnson, president of the International Society of Daughters of Utah Pioneers

Since our four-volume set of books, *Pioneer Women of Faith and Fortitude*, has come off the press, I've enjoyed reading the stories of these faithful women and have wondered what gave them the courage and the stamina to continually push forward. Yes, they had a goal to reach their "Zion" and the faith to continue at any cost.

But after they reached the valley, the daily problems seemed almost insurmountable too. As I've thought about this and wondered what I can learn from their stories, my mind has gone back to some of the original pioneers I knew as a child, along with many second-generation settlers who were carrying on the same traditions as those who came with the first groups.

Each community had its own unique problems to face, its own Goliaths to conquer, and conquer they did. It was their dedication, determination, and loyalty to a cause that kept them pushing from day to day, and it was gratitude that lifted them above the mundane and discouraging tasks confronting them.

One thing I remember about these pioneers I knew is that they always had little sayings to fit different situations, little maxims, some of which were superstitious, but others that were wonderful little thoughts or couplets, by which they lived.

One of these sayings that still rings in my ears is: *A woman can throw more food out the back door with a tablespoon than her husband can bring in with a shovel.*

Food was so scarce during that time that every morsel needed to be saved and used. If there was something to be thrown away, it was given

to the animals. Remember when everyone had a "slop" bucket where all the scraps went to be fed to the pigs later? Then the pigs became the winter meat. Sometimes as I'm putting scraps down the garbage disposal, I still get a twinge of wastefulness, wondering if they should serve a better purpose.

Waste not, want not encouraged people to use and reuse. When it pertained to food, it meant clean your plate. But my aunt used to counter that by saying, *"It's better to save it on the outside than on the inside."* Perhaps that's why she remained thin all of her life.

I still have a hard time letting go of my clothes. Even though I'll never get into them again and I'd look like a pioneer if I did wear them, that old maxim *Use it up, wear it out, make it do, or do without* directs my actions. Of course, so many things we will never use again could be put to use by others who are clever at recycling.

Still, *A stitch in time saves nine* is important. The sewing on of a button, the stitching up of a rip, or the patching of a hole can give much longer wear to an item of clothing. Friends of mine who were identical twin girls said if one of them got a tear in her clothes, their mother would mend both girls' clothes to look alike, making it seem that they were made that way in the first place and ensuring longer wear. Darning and mending were important to the pioneers. Today we throw things away.

Then there are the charitable sayings. *You can catch more flies with sugar than with vinegar.* I wondered why anyone wanted to catch flies when we spent so much time trying to get rid of them. But of course, it's simply another way of saying *A soft*

voice turneth away wrath, an admonition from the Bible. Surely many social problems could be lessened if we practiced these teachings. Did your mother ever say, *"When you're angry count to ten before you speak"*? It's a good way to learn self-control.

Of course, the greatest of the charitable sayings is *Cast your bread upon the waters and it will come back buttered.* It doesn't seem to matter how much you give in time, service, or money, the giver always seems to be the recipient of greater blessings than the receiver.

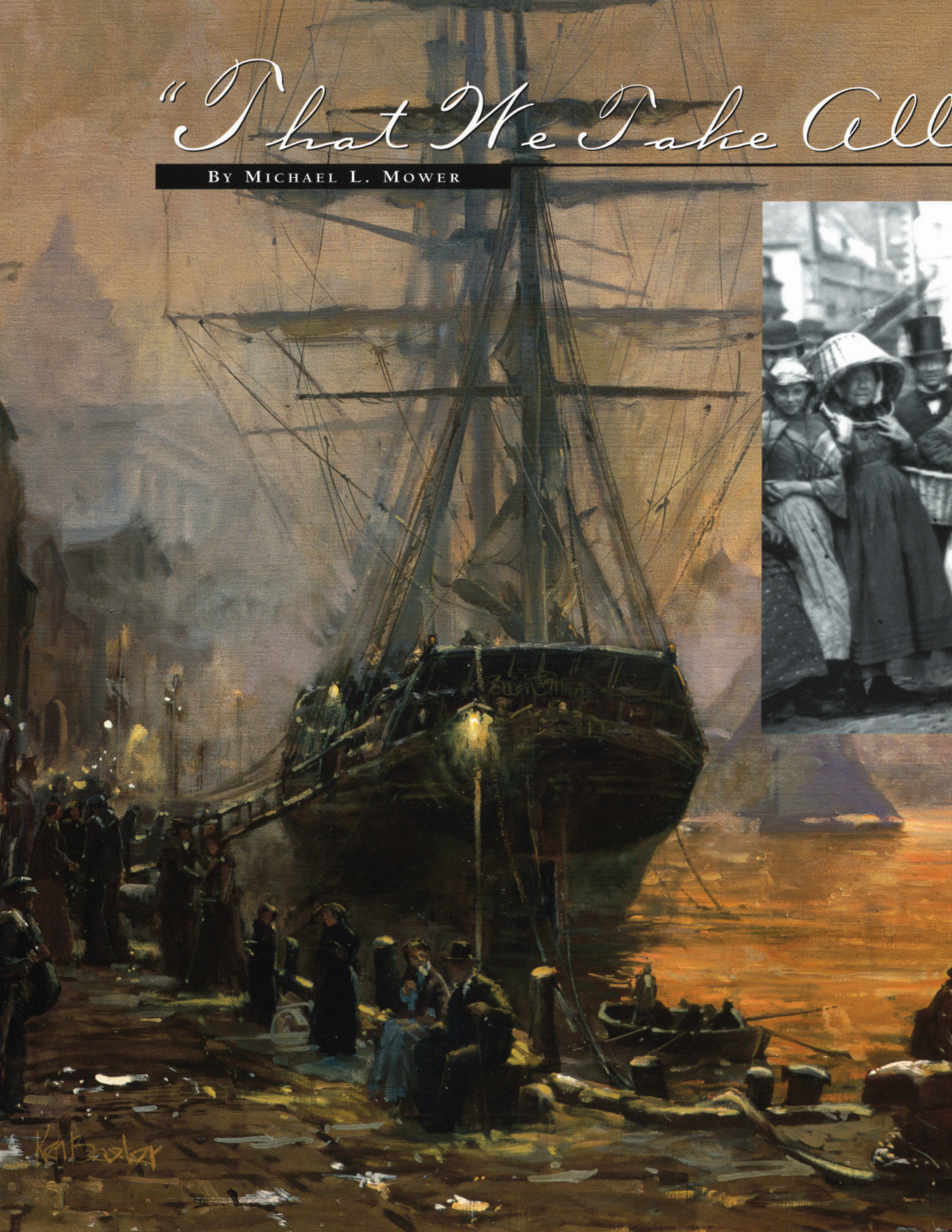
It was important in pioneering times, as it is today, to associate with those of like ideals. Mothers would try to impress upon their children the importance of staying with their own kind with sayings such as *Birds of a feather flock together*, *You can't make a silk purse out of a sow's ear*, and *You can't teach an old dog new tricks.* I'm not sure that I agree completely with the last two sayings, but I have no trouble with *You can't lift another unless you stand on higher ground.*

Then there's the one that goes hand-in-hand with the Biblical advice of turning the other cheek: *Sticks and stones may break my bones, but names will never hurt me.* I know this little couplet helped me walk away, yet retain my self-esteem, many times.

So, what do these sayings have to do with us today? Perhaps nothing. But if they helped our pioneers cope with life, they may help us too. Maybe we could just tuck them away in our minds to draw on at the proper time. Sometimes a couplet or little saying makes a greater impression on one than a sermon from the pulpit.

"That We Take All"

BY MICHAEL L. MOWER



The Saints With Us



**IMPOVERISHED SAINTS
AROUND THE WORLD
RECEIVED THE GIFT
OF GATHERING TO
ZION THROUGH THE
CREATION OF THE
PERPETUAL
EMIGRATION
FUND.**



THE PERPETUAL EMIGRATION FUND

Brigham Young and early pioneer leaders faced a daunting task in the spring of 1849. While several companies of Latter-day Saint pioneers had arrived in Utah, 14,000 remained in 40 camps in Western Iowa.¹ The conditions faced by those left homeless and hungry since the departure from Nauvoo was heartrending. The Saints were often without adequate shelter and food, and they had little chance to secure better. The most fortunate were able to work as day laborers for Iowa farmers. However, even those with employment could seldom hope to save enough money to make the journey to the Great Salt Lake Valley. Anxious pioneers looked to President Brigham Young for assistance.

On October 6, 1849, at general conference in Salt Lake City, Brigham Young provided an answer: the Perpetual

Emigration Fund (PEF).² The PEF program provided loans to Saints from other parts of the world to travel to Zion. "The theory of the PEF was that voluntary donations would be secured from church members wherever located, and those benefitted by the fund would continually replenish it after their arrival in the Valley."³

"SHOWER DOWN MEANS"

The impetus for this plan arose from the final general conference of the Church held in Nauvoo in 1845. At that time, the Saints were in the midst of severe trials. Many had been forced from their homes by Illinois mobs, and it was evident they would have to leave Nauvoo. Speaking at conference on October 6, 1845, Elder George A. Smith "observed that a revelation was given in Missouri in regard to the Saints consecrating their property." He noted the

Embarkation of the Saints at Liverpool in 1851, by Ken Baxter, courtesy of Visual Resource Library;
Photo by Charles W. Carter: The dock at Plymouth, England, 1863; Deseret currency, courtesy LDS Historical Dept., Archives.

The general assembly of the State of Deseret, met in Salt Lake City; when was presented "An Ordinance incorporating the Emigrating Company" which was discussed, amended and passed, as follows:

Whereas in the fall of 1844, the Church of Jesus Christ of Latter-day Saints, did by voluntary donation create a fund, for the purpose of facilitating the emigration of the poor to this State; and

Whereas there are many good and worthy people, who would gladly emigrate to this State, if they were provided with the means; and

Whereas labor, industry, and economy is wealth, and all kinds of mechanics and laborers are requisite for building up and extending the benefits of civilized society, subduing the soil, and otherwise developing the resources of a new country; and

Whereas we consider it a subject worthy of consideration and encouragement, thought, as it is, with the best interest of society; not only by adding to the national wealth, and extending the area of civilization, but accomplishing the still more generous and industrious meet their due reward; where man's nature and intelligence can arise and assert their supremacy: the poor and oppressed, whose surrounding has been insufficient to procure even the most common necessities of life, thereby doing not only themselves, but their children in all future generations, to a precarious and bare subsistence, thereby binding the mind and the intelligence down to the unanswerable arguments of unrequited labor and want; therefore, to encourage and perpetuate this enterprise, **WE**, the general assembly of the State of Deseret, do ordain and establish the following Ordinance to wit:

An Ordinance Incorporating the Perpetual Emigrating Company.

Sec. 1. Be it ordained by the General Assembly of the State of Deseret, that the General Assembly of the Church of Jesus Christ of Latter-day Saints, to be called

fund."⁸ Brigham Young's prophesy began to be fulfilled. A little over two years later, the pioneers arrived in the barren Salt Lake Valley, and they had the means to help provide for less-fortunate church members to move west. "Some \$6,000 was raised that fall, mostly from California returnees."⁹

AN AGREEMENT TO REPAY

With the PEF established and its initial funding secured, church leaders prepared to bring the poor to Salt Lake Valley. A Salt Lake bishop was appointed agent to use the money collected to purchase the wagons, goods, and livestock needed to transport pioneers. Thanks to the PEF "2,500 persons and an undisclosed value of goods were brought to the Valley from Missouri River camps in the summer of 1850."¹⁰ The PEF was proving to be a success.

After arriving in the Valley, PEF recipients were expected to try to begin to pay their debts to the fund. Cash was scarce in the Salt Lake Valley. Consequently, many members worked on church service projects, such as Temple Square, irrigation canals, and roads to satisfy their obligations. Often, livestock, timber, produce, or other goods that could be converted to cash were accepted in lieu of cash or labor on church projects. Leaders made it quite clear that PEF assistance were loans, not gifts. These loans were signed by recipients with an agreement to repay. Church leaders felt it was important to establish the principles of hard work and sacrifice for beneficiaries of these funds. Perhaps more critically, repayment of loans would keep the fund "perpetual," enabling Saints to gather in Zion for years to come.

URGING ON EMIGRATION

In 1851 another 2,500 members were helped to

Saints did not understand what this consecration was, but "the Lord in his providence caused it all to be consecrated, for they were compelled to leave it."⁴ He then noted that when the Saints left Missouri they "entered into a covenant not to cease their exertions until every saint who wished to go was removed."⁵ After Elder Smith concluded, "President Brigham Young moved that we take all the saints with us, to the extent of our ability, that is, our influence and property."⁶ The motion was seconded by Elder Heber C. Kimball and the Saints unanimously agreed. President Young then told the Saints: "If you will be faithful to your covenant, I will now prophesy that the great God will shower down means upon this people, to accomplish it [the resolution] to the very letter."⁷

Following the 184 general conference, the "Perpetual Emigrating Fund Company" was "duly incorporated and committees were appointed for the purpose of gathering means for this

"URGE ON THE EMIGRATION WITH ALL YOUR MIGHT, TELL THE PEOPLE NOT TO BE AFRAID OF THE PLAINS, BUT TO ENCOUNTER THEM WITH ANY KIND OF CONVENIENCE THAT THEY CAN PROCURE, WITH THEIR HANDCARTS, THEIR WHEEL BARROWS. AND COME ON FOOT, PACK AND ANIMAL, IF THEY HAVE ONE, AND NO OTHER WAY TO COME."

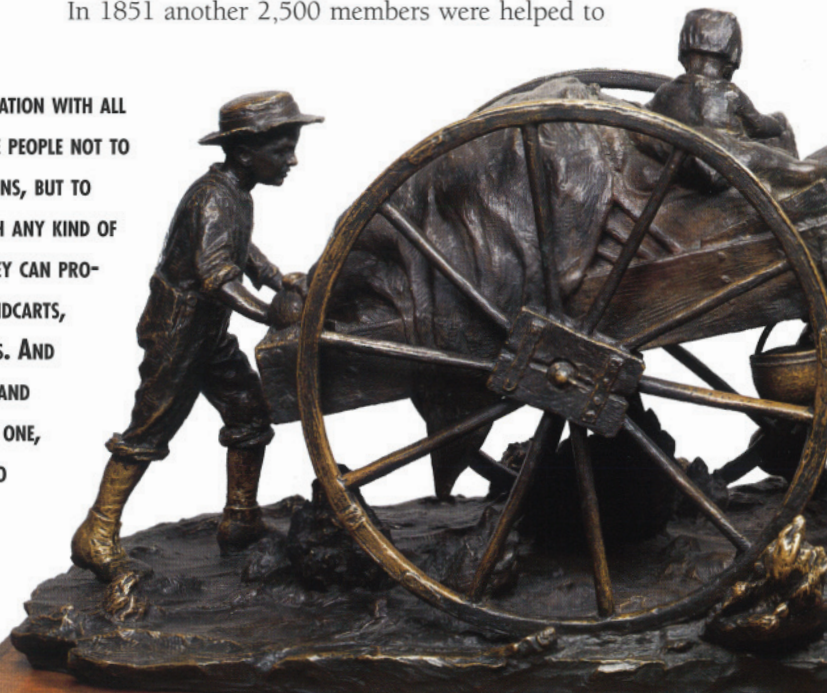


Photo: An ordinance incorporating the "Perpetual Emigrating Company," 1850, courtesy LDS Historical Dept., Archives. Sculpture: *The Handcart Pioneer*, by Torlei F. Knophus, courtesy Museum of Church History and Art.

Zion with PEF funds. This still left 8,000 Saints in Iowa — along with hundreds of others coming from Europe — to be gathered to the Salt Lake Valley. In the fall of 1851, Ezra T. Benson and Jedediah M. Grant were chosen to bring in the remaining people the next year. “Urge on the emigration with all your might, Tell the people not to be afraid of the plains, but to encounter them with any kind of convenience that they can procure, with their handcars, their wheel barrows. And come on foot, pack and animal, if they have one, and no other way to come.”¹¹

Benson and Grant’s efforts to bring the rest of the Saints to the new Territory of Deseret proved successful. By 1852 almost all members were removed from the camps in Iowa and were relocated in Zion. A handful of Saints were left in a few settlements to help future emigrants on their way West.

GATHERING THE SAINTS FROM EUROPE

Most of the American Saints who wanted to move to Zion were now there. The focus then shifted to bringing European converts to the Rocky Mountains. In England alone there were an estimated 30,000 Saints.¹² Church leaders in the area were encouraged to use the PEF to help send these members to Zion. They were also asked to help select those with specific skills that could help build Mormon industry and commerce, like mechanics, blacksmiths, potters, textile makers, and metal workers. Saints were asked to bring the tools of their trades with them. These were among the first to use PEF funds to emigrate. “Our true policy is, to do our own work, make our own goods as soon as possible.” It was added: “We hope soon to see the time when this territory will be able to turn out the finest, most beautiful, and substantial articles of every kind now made in England.”¹³

The hope was that eventually all Saints could be gathered to Zion. For practical purposes, it was expedient to first bring those who could contribute to the growing economy in Deseret, to provide more money to help other Saints emigrate later.

The journey to Deseret for many Saints began in Liverpool, England. There a church agent was assigned to direct PEF emigration efforts. Messages were sent through church publications to Scandinavia, Germany, Switzerland, and France.

Historian Leonard J. Arrington noted that each family head filed an application with a church agent, giving the “name, age, occupation,

and birthplace of his family, accompanied by one pound sterling.” He added that emigrants were supposed to provide their own bedding and cooking utensils. The PEF provided food for the voyage.

A PEF OUTFIT

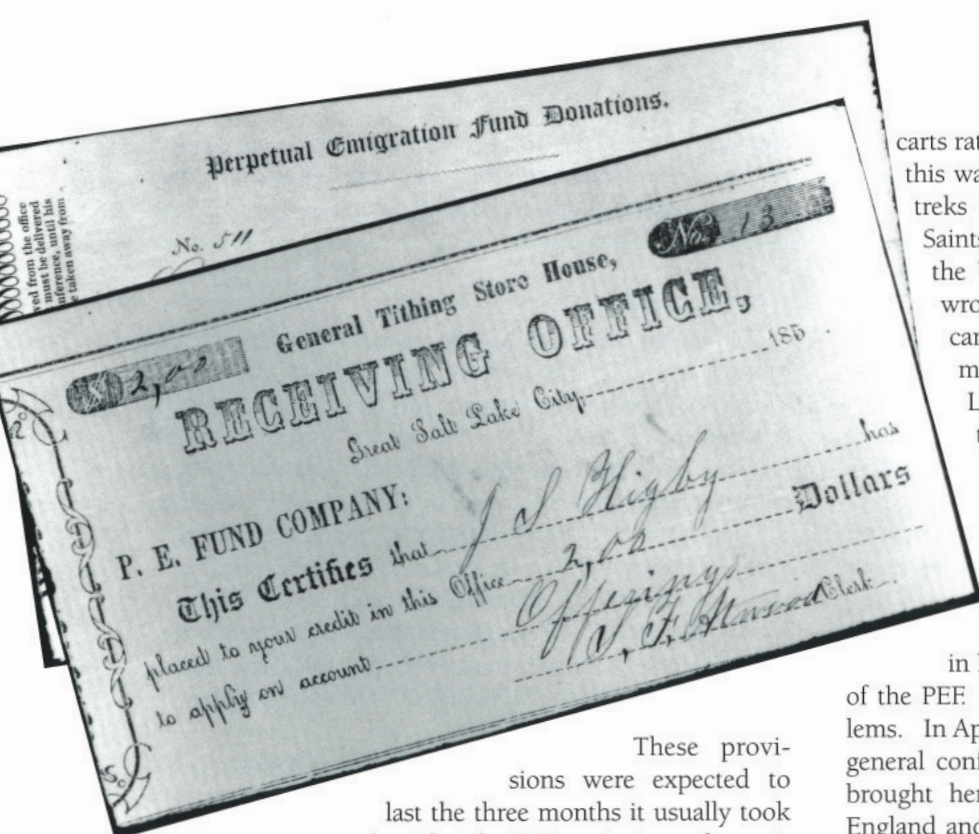
Emigrants were divided into three “companies” for the journey to Zion. The division was made by economics. Those who could pay their own way were placed in “cash” companies. Those who could pay a portion of their expenses were placed in L10 companies, and those whose entire expenses had to be met by the PEF were placed in the final company. Along with what emigrants could individually contribute, it was expected the PEF could send them to Zion for L10. Infants under one year could be sent for L5. In 1853, 2,312 people emigrated to Utah under the PEF. Of these, 955 paid their own way, 1,000 traveled in L10 companies, and 400 had all of their expenses met by the PEF.¹⁴

Mormon emigrants left Liverpool and, before 1854, traveled by ship to New Orleans. From there they traveled up the Mississippi River to St. Louis. A riverboat would then take the Saints several hundred miles up the Mississippi River to where they would embark for the overland trip west. PEF agents met the emigrants at each major stop. They would provide housing, take care of those who were ill or unable to travel, and help the companies gather supplies for the next part of their journey. Because many Saints contracted malaria, cholera, or other river diseases, after 1853 ships from Europe were sent to New York, and emigrants traveled by rail to St. Louis or Omaha.

The PEF is a great example of planning and organization. When the emigrants arrived at their first camp, they found their “outfit” of one wagon, two yoke of oxen, two cows, and a tent waiting for them (emigrants helped economize by sewing their own tents). The cost of these “outfits” was between \$250 to \$500 in the 1850s. The PEF also provided food for each wagon of ten emigrants. In 1853 this included:

	1,000 pounds of flour	
	50 pounds of sugar	
	50 pounds of bacon	
	50 pounds of rice	
	30 pounds of beans	
	20 pounds of dried apples and peaches	
	5 pounds of tea	
	1 gallon of vinegar	
	10 bars of soap	
	25 pounds of salt	





These provisions were expected to last the three months it usually took to get to the Salt Lake Valley. At times the emigrants might be able to supplement this diet with milk from their cows and wild game.¹⁵

THE PITFALLS OF THE PEF

During the mid-1850s, emigrants were supplied hand-

carts rather than wagons. Thousands traveled to Utah this way at a much lower cost to the PEF. Handcart treks were obviously much more difficult for the Saints, and tragedy befell handcart pioneers, such as the Willie and Martin companies. One pioneer wrote, "A few more men died while we were camped in this place, but I don't know how many."¹⁶ The ten-month journey from Liverpool to Salt Lake could challenge both fortitude and faith.

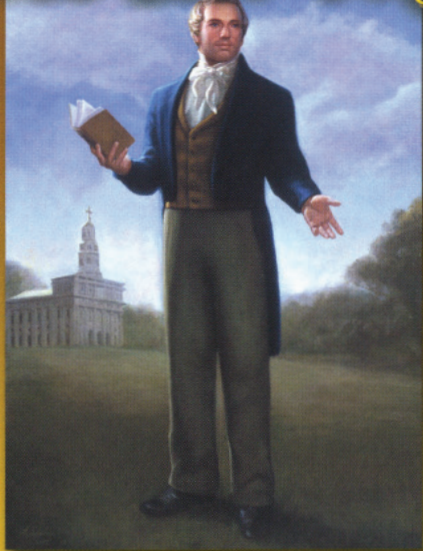
After the coming of the railroad to Utah in 1869, European PEF emigrants traveled by rail from New York to Salt Lake City, a more expensive trip but one that saved a great deal of time and struggle.

Several thousand emigrants had arrived in Deseret by the mid-1850s thanks to the efforts of the PEF. However, the PEF was not without its problems. In April 1854, President Jedediah M. Grant asked at general conference: "How many of the brethren that are brought here by the Perpetual Emigrating Fund from England and other countries will keep the faith, and stay with the people of God, and do right? I am afraid not more than half."¹⁷ In 1872 Elder George A. Smith noted that the PEF brought apostates to Zion who had been awful, but that was their fault and not the Church's. Also, while many thousands used PEF to get to Utah, many were slow to repay their debt to the PEF — if they ever did.

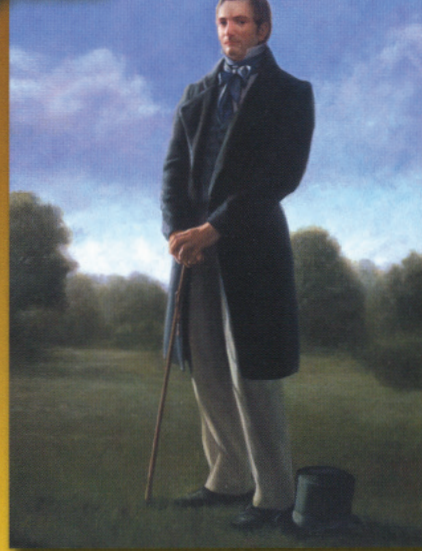
Sons of Utah Pioneers Nauvoo Art Project



Sister Emma



Brother Joseph

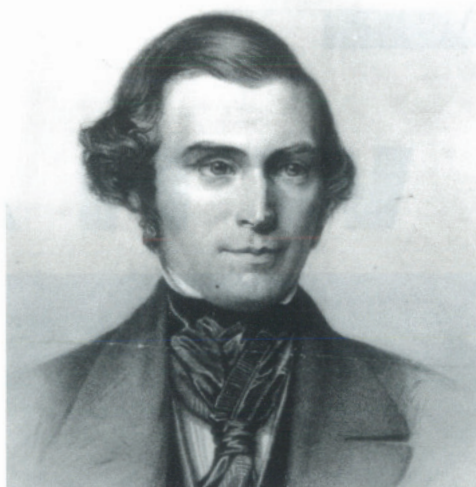


Brother Hyrum

This set of original paintings by LDS artist David Lindsley will be installed in the new Joseph Smith Academy located directly in front of the Nauvoo Temple. Your tax-deductible donation in any amount will help fund this project. For a donation of \$500, you will receive a special matted set of prints along with a numbered certificate recognizing your contribution to the Nauvoo Art Project.

For more information contact:
National Society of The Sons of Utah Pioneers
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(801) 484-4441
or visit www.davidlindsley.com

In the October 1854 general conference, several of the Brethren spoke of the need to pay the debts to those who have helped them get to Zion. Elder George A. Smith stated, "There is no doubt but that a feeling of carelessness and indifference [exists among some] to bequeathing their debts to the Perpetual Emigration Fund for the assistance they have received."¹⁸ Elder Orson Pratt reminded Saints their PEF obligations were sacred and added that the PEF was one of the helps to assist Saints in "their weak and imperfect state" and "when the full law of God comes in force, these helps can be dispensed with."¹⁹ Pratt said he had no idea when that would occur but felt it probably wouldn't take place until the Saints were back in Jackson County.



ELDER ORSON PRATT REMINDED SAINTS THEIR PEF OBLIGATIONS WERE SACRED AND ADDED THAT THE PEF WAS ONE OF THE HELPS TO ASSIST SAINTS IN "THEIR WEAK AND IMPERFECT STATE."

A VIBRANT FOUNDATION

Despite challenges, the PEF remained vitally important to the Church. It was the guiding organization that brought tens of thousands of Saints out of impoverished conditions in Europe to help build Zion. As President Heber C. Kimball noted at the October 1854 conference, the PEF must be supported in order to help the poor and suffering in Europe. He quoted his son William, who was serving a mission in Europe: "I feel to weep and mourn and lament, when I behold the poverty of the people: they are starving to death, and there are scores and hundreds of my brethren in the poor houses of the country."²⁰ Interestingly, these comments were made just seven years after the Church arrived in the inhospitable Salt Lake Valley.

During the 40 years it was in operation, church members were often challenged to increase their contributions to the PEF. Debts continued to rise, totaling \$900,000 in 1867, for example. Thousands of Saints still wanted to use the PEF to emigrate to Zion.²¹ In October 1868 conference, at the beginning of one PEF fund-raising drive, Brigham Young told the Saints, "Now sisters, do as you did last year—save the money you usually spend in tea and coffee and ribbons, and let us have it to send for the poor."²² In 1872 Elder George A. Smith asked all missionaries who had served in Europe to give generously each year to help those they had worked with make it to Deseret.

In 1880 the Church celebrated its Jubilee Year. Like ancient Israel of Old, the Church wanted to forgive many of its debtors. That year over \$1,604,000, including interest, was owed the PEF. "At the jubilee conference . . . one

half of the debt was remitted in favor of the most worthy and needy of the assisted emigrants."

By the 1880s, immigration to Zion began to decline. Economic conditions improved in Europe, and there was little available land left to colonize in the American West. Anti-Mormon legislation passed by the United States Congress also thwarted Mormon emigration. The Edmunds-Tucker Act, passed in 1887, abolished the PEF and prohibited the Utah Territorial Legislature from recognizing any corporation that sought to bring any emigrants to Utah. "The Edmunds-Tucker Act administered the coup de grace to the Mormon system of assisted immigration."²³

The PEF, which began in fulfillment of sacred covenants to assist fellow Saints in need, may have had an ignominious end. However, its impact was profound and its effects everlasting. During its 38-year existence, it helped more than 100,000 people emigrate to Zion. Of those, 87,000 were from England and Northern Europe.²⁴ These Saints greatly assisted in the colonizing of the Great Basin. They provided immeasurable strength and support to the growth of the Church and helped establish a vibrant foundation for Zion. ▼

Michael L. Mower is an attorney and history buff who lives in Salt Lake City.

- [1] Bruce A. Van Orden, *Building Zion, The Latter Day Saints in Europe*, (Deseret Book, 1996), p. 80.
- [2] Andrew Jensen, "Church Chronology," (*Deseret News*, 1899), p. 38.
- [3] Leonard Arrington, *Great Basin Kingdom*, (University of Lincoln Press, 1966), p. 78.
- [4] B. H. Roberts, *History of the Church VII*, (*Deseret News*, 1932), p. 464.
- [5] *Ibid.*, p. 464.
- [6] *Ibid.*, p. 465.
- [7] *Ibid.*, p. 465.
- [8] Joseph Fielding Smith, *Essentials in Church History*, (Deseret Book Company, 1922), p. 473.
- [9] Leonard J. Arrington, *Great Basin Kingdom*, (University of Nebraska Press, 1966), p. 77.
- [10] *Ibid.*, p. 77.
- [11] *Ibid.*, p. 79.
- [12] *Ibid.*, p. 97.
- [13] *Ibid.*, p. 98.
- [14] *Ibid.*, p. 99.
- [15] *Ibid.*, pp. 104, 105.
- [16] Lynne Slater Turner, ed. *Emigration Journals of the Willie and Martin Handcart Companies and The Hunt and Hodgett Wagon Trains*, (Turner, 1996), p. 230.
- [17] *Journal of Discourses*, (E.D. Richards, 1855), 2:148.
- [18] *Ibid.*, 7:59.
- [19] *Ibid.*, 2:57.
- [20] *Ibid.*, 7:40.
- [21] Hubert Howe Bancroft, *History of Utah* (Bookcraft, 1964), p. 416.
- [22] *Ibid.*, 12:300.
- [23] Leonard J. Arrington, *Great Basin Kingdom*, (University of Nebraska Press, 1966), p. 382.
- [24] *Ibid.*

O, WHAT A



The sturdy, faithful pioneers who settled Cache Valley braved both Mother Nature and Native Americans to settle a breathtaking corner of northern Utah.

I was called upon by Brother Francis Gunnel this evening to know if it is deemed wisdom for you and the brethren of Cache Valley to return to that place. I think that it is quite safe as at any former time, and if there are thirty or forty men who wish to go and will build and live in a good substantial fort, and never leave it with less than twelve or fifteen men in or close about it, so as to be perfectly safe for families, then I am willing you should return otherwise I am not. You are perfectly aware Brother Maughan that you at that place are perfectly cut off from any assistance from any of our settlements during the winter. You will therefore have to rely entirely upon your own resources and should go strong enough and perfectly prepared to sustain yourselves and should moreover be very careful in traveling in cold weather. You must be very cautious about the hostile Indians from the north.

Beautiful Valley



Pioneers Entering Cache Valley, 1856, by Everett Clark Thorpe, courtesy Visual Resource Library.

This rather cautious “okay” from LDS Church president Brigham Young to Peter Maughan encapsulates all that challenged early pioneers who braved both Mother Nature and tribes of Northwestern Shoshone to settle one of Utah’s most beautiful valleys.

The letter, dated September 24, 1858, gave official approval for Maughan and a core group of Cache Valley devotees to return to their homes after spending several months huddled with fellow Saints south of Salt Lake, waiting out the Utah War. Upon receiving the missive, Maughan and his group had to wait even longer until the harsh winter weather allowed them to return home in early spring 1859. However, within weeks of their return, the original settlers were joined by enthusiastic newcomers, and the population of Cache Valley began to swell.

UNRIVALED FOR BEAUTY~

Although the settlement of Cache Valley began rather dubiously, the tenacity of these pioneers staking out their claims in this awe-inspiring valley ultimately overcame numerous obstacles. Not quite a decade after LDS pioneers began calling the Salt Lake Valley home, they began searching for additional farming and better grazing lands. Their population had steadily risen; their cattle herds had grown. It was only natural to look northward to a valley that early trapper Daniel Potts had described as a “chief place of rendezvous and wintering grounds. Numerous streams fall in through this valley, which, like the others, is surrounded by stupendous mountains, which are unrivaled for beauty and serenity of scenery.”¹

Within weeks of arriving in the Salt Lake Valley in

1847, President Brigham Young had sent an exploring party northward into what trappers and native American Indians called Willow Valley; they returned with high praise, reporting abundant timber, plenty of water, and "good country."²

Consequently, in 1855 the Utah Territorial Legislative Assembly granted President Young the right to graze his cattle in the area; he immediately organized a company to head northward and establish a settlement.

Bryant Stringham led that first group, which arrived in Cache Valley on July 20, 1855. After spending a couple of days exploring the area, the men began constructing buildings and corrals, cutting wild hay, and establishing what was called Elkhorn Ranch.

In the following weeks, other cattle owners sent their herds north, joining President Young's cattle, as well as a large herd owned by the Church. By fall, approximately 3,000 head of cattle (2,000 belonging to the Church) were roaming Cache Valley ranges.

Unfortunately, the winter that followed proved to be one of the harshest in the history of northern Utah. In November, a snowstorm began that lasted several days. Herders became concerned. They had only a small

amount of hay stored, and they feared large numbers of the cattle would not last until spring. They rounded up the animals and began driving them back to the Salt Lake Valley, laboring through snow that was two feet deep on the valley floor and much deeper in the canyon.

Although only the hardiest animals were included in the drive, many did not survive the freezing trip; of the 2,000 Church-owned cattle, only 420 made it. Thankfully, the people who weathered that first winter at Elkhorn had better luck. Although they were snowbound the entire winter, they received crucial assistance and supplies at critical moments. When summer arrived again in Cache Valley, they were still there. Most of those in that first company headed on to other areas fairly quickly, however, leaving Elkhorn Ranch behind with only a few herdsmen to care for the remaining cattle.

LOOKING FOR SOMEPLACE~

The area would not remain unpopulated for long. That same summer, Peter Maughan and a party of eight men and their families descended into the valley.

Maughan and his friends had been living in Tooele, but grasshoppers had eaten their crops, drought had dried



Art: Maughan's Fort, Winter 1856, by Reid Parkinson, courtesy Visual Resource Library.

BUILDING FORT-STYLE HOMES PROVIDED PROTECTION FROM THE NATIVE AMERICANS AND CONVENIENCE IN GATHERING FOR SOCIAL AND RELIGIOUS PURPOSES.

up their grain, and Indians had raided their cattle. The group was desperate to find someplace else to settle. When Maughan sought counsel and direction from President Young, he was sent north to Cache Valley to assess the possibilities.

Maughan returned from his trip eager to stake out the area, and in late August the group headed to the lush valley.

Maughan's wife, Mary Ann Weston Maughan, kept a journal, and recorded their historic entry into the valley:

*"The road was good until we came to Wellsville Canyon which we found very rough and narrow in some places and a very steep hill to descend but we got down all right . . . when we got to the mouth of the Canyon we stoped to look at the Beautifull Valley before us my first words were O what a beautiful Valley."*³

First things first for these sturdy settlers. The women began setting up camp in their wagon boxes while the men spent the first few days exploring and cutting hay for their stock. Next they built log cabins.

Sister Maughan reported that by the end of September she was living in a small log home, and "we were glad to have a small one as the weather soon got too cold and windy for camping with a young babe. On the night of the 26th or 27th [September] we had our first storm of snow it was up to a man's ankle and in the midst of it my first Daughter was Born in camp."⁴

MAUGHAN'S FORT

Maughan's Fort, which would eventually become Wellsville, began simply enough. The settlers built their homes in two rows of houses facing each other, a "fort style" that provided protection from hostile Native Americans. With their homes completed and what supplies they could gather safely tucked away, the small group hunkered down for another harsh winter.

Temperatures plummeted, snow fell, and a young man froze to death delivering mail to the pioneers before spring arrived, bringing with it renewed hope. The pioneers dug in, plowing and preparing the land for their first

The Naming of Cache

ALTHOUGH JIM BECKWORTH IS OFTEN CREDITED WITH NAMING CACHE VALLEY, JEDEDIAH SMITH USED THE NAME CACHE FOR THE LOCATION AT THE TIME OF THE 1826 RENDEZVOUS. THE CACHING IN THE VALLEY OF SURPLUS GOODS, TOOLS, AND EQUIPMENT CONTRIBUTED TO THE NAME, AND IT IS PROBABLE THAT SOME TRAPPERS WINTERED IN THE VALLEY EVERY YEAR UNTIL THE 1840s. HOWEVER, SOME TRAPPERS CONTINUED TO USE THE WILLOW VALLEY NAME FOR THE AREA.

(F Ross Peterson, *A History of Cache County, Utah State Historical Society and Cache County Council*, 1997, p. 13.)



crop. After planting seeds, they established a rudimentary irrigation system, doing what they could to guarantee a good harvest.

Their faithful efforts paid off. Frances Gunnell, one of the pioneer men, recorded that "we raised a good crop after it had been prophesied by a great many We could not raise any grain on account of the severe Winters and frost during the Summers by being blest with an abundant harvest we were greatly encouraged we continued perservering doing the best we could during the winter of 1857."⁵

Although the Utah War interrupted the growth of the Cache Valley, when the group returned in 1859 with President Young's approval, their numbers increased steadily. By summer, families at Maughan's Fort numbered thirty, and more enthusiastic future neighbors were arriving almost daily.

In her journal, Sister Maughan reported that she had not slept in her bed for a week at a time because she had so graciously offered it to newcomers, and her husband, who was officially in charge of the settlement in the valley, had a busy year.

Not only did Maughan's Fort grow, but Providence, Mendon, and Logan were settled that spring. In the summer, pioneers staked out claims in the Richmond area, and by autumn, homes were being built in Smithfield.

During the first few years of growth, settlement was mainly concentrated in the southern portion of the valley as protection against neighboring Shoshone tribes who claimed the land as their own. (See related story on page 16.) Even after their numbers increased substantially as word of the haven spread, the pioneers often gathered at Maughan's Fort for added protection when the Indians threatened.

Amazingly, there were no problems with the Indians initially, a time when the Saints were most vulnerable and scattered. President Young's philosophy, which he attempted to instill in his followers, was that these native people were direct descendants of the Lamanites talked about in the Book of Mormon. He encouraged the pioneers to try to convert their red-skinned neighbors, and he also taught that feeding the Indians was cheaper than fighting them.

It wasn't until the number of settlers began doubling and then tripling that the Shoshone recognized the threat the pioneers represented; by then it was too late. The fort-style homes and well-drilled militia ultimately proved too much for the Indians. They found themselves backed further and further into a corner until there was little choice for them other than to become acclimatized to the new European way of life.

By the end of 1859, only a few years after Brigham Young first sent his herds of cattle north, about 150 families called the valley home. Scattered among six settlements that covered approximately 20 miles, the pioneers once again prepared for what had become legendary winter weather.

CACHE VALLEY FEVER~

*"It may probably be interesting to some of your readers to hear from this isolated region, its extent, resources, improvements, etc. The length of this valley from north to south is about forty miles, the breadth from east to west is about twelve miles. There are four new settlements already located toward the south end of the valley; the farming land is extensive; the water for irrigation and all kinds of machinery is abundant, in short it is the best watered valley I have ever seen in these mountains. The range for the stock in the summer season is excellent, and there is a reasonable amount of grass land in the vicinity of each settlement already located, and plenty of good grass and farming land further north for other settlements. There is plenty of timber consisting chiefly of pine, maple, and quackenasp. . . . There are over one hundred families engaged in agricultural pursuits at the present time."*⁶

Thus wrote Peter Maughan in a *Deseret News* article.

President Young added his simple endorsement: "No other valley in the territory is equal to this. This has been my opinion since I first saw this valley."⁷

These words painted tempting pictures, and before long many more pioneers were joining the Cache Valley crew. In the spring of 1860, newcomers included those from already-established Utah towns, as well as numerous immigrants from the British Isles, Denmark, Norway, Sweden, Italy, and Switzerland (many of these Mormon converts wrote back to Switzerland telling family and friends about the valley that resembled their homeland).

The rising tide of settlers brought increased numbers to existing communities; some of the small towns doubled and even tripled in size by the end of the year. In addition, completely new towns were created as well, including Hyrum, Millville, Paradise, Hyde Park, and Franklin. As populations increased, so did the number of fort-style homes, which President Young counseled the settlers to build. It wasn't until several years later, when their numbers reached impressive proportions, that the farmers moved beyond the protection of the forts and began building homes on their own land, sometimes several miles away.

DIVVYING UP IN DRAWINGS~

Although the United States owned the land in Cache Valley, no laws existed regulating how the land was sold. Consequently, the pioneers themselves had to determine the best method of property ownership.

In true pioneer fashion, they regulated all such affairs through their ecclesiastical leaders, who carefully monitored the use of land. Rules were simple: each family was allowed as much land as they could conveniently farm, land speculation and monopoly were forbidden, and water rights and grazing lands were owned by the people in common.

Generally, farm land was divided up into lots of twenty acres or less and then assigned out in special drawings, with each head of family entitled to a piece of land. Bachelors and young single men were not usually permitted to draw, although there were some exceptions.

Until the settlers were well entrenched in the valley,



Dairy cattle, used by permission, Utah State Historical Society, all rights reserved. Photo #3769.



The 1860 Census

THE UNITED STATES CENSUS ENUMERATOR, GATHERING STATISTICS FOR THE CENSUS OF 1860, FOUND 527 DWELLINGS WITH 510 FAMILIES—MAKING A TOTAL POPULATION OF 2,605 PERSONS IN THE VALLEY. OF THESE, 1,655 WERE NATIVE BORN [BORN IN THE UNITED STATES] INCLUDING 833 BORN IN UTAH TERRITORY. OF THE OTHER NATIVE AMERICANS 159 WERE BORN IN ILLINOIS, 111 IN NEW YORK,

90 IN IOWA, 67 IN MISSOURI, 53 IN OHIO, 41 IN PENNSYLVANIA, 25 IN KENTUCKY, AND 24 IN INDIANA, WITH SMALLER NUMBERS FROM OTHER STATES. OF THE FOREIGN-BORN POPULATION, 450 CAME FROM ENGLAND, 149 FROM SCOTLAND, 100 FROM DENMARK, 97 FROM WALES, 29 FROM IRELAND, 22 FROM THE ISLE OF MAN, 19 FROM SWITZERLAND, 11 FROM NORWAY, 9 FROM THE ISLE OF JERSEY, 9 FROM SWEDEN, 8 FROM ITALY, AND 6 FROM GERMANY. SMALLER NUMBERS CAME FROM SOME OTHER COUNTRIES.

(Joel E. Ricks, *The History of a Valley*, Deseret News Publishing Company, Salt Lake City, Utah; 1956, p. 48.)

they generally lived in communities near their farmland. These gathering spots were also divided up into blocks of ten acres each; each block was separated by what is a hallmark of LDS settlements today—wide streets. Each town lot, 1.25 acre in size, normally had enough land for a family to have a home, lawn, garden, orchard, and livestock and poultry sheds.

New arrivals to the area who missed the drawing received lots that hadn't been chosen or were given portions of lots not being used by the original owners.

"The compact, close-knit farm villages in Cache Valley excited the admiration of countless visitors," observed well-known historian Leonard Arrington. "They saw the village as an ideal protection against the Indians and encouragement to social intercourse. 'The Mormon Village,' so well described by Lowry Nelson, a former resident of the valley, facilitated cooperative efficiency by placing the members of the community in ready touch with one another and with directing officers; made possi-

ble the maintenance of religious, educational, and other institutions; permitted effective irrigation culture; and assured, in general, a happily-organized community."⁸

Today the serenity and beauty of Cache Valley belies those traumatic early years of its settlement. But few who see its tranquil summer splendor or breathtaking winter brilliance can doubt that the sacrifices were well worth the effort. ▼

- (1) Joel E. Ricks, "Settlement of Cache Valley," Twelfth Annual Faculty Research Lecture, Utah State University, p. 12.
- (2) F. Ross Peterson, *A History of Cache County*, Utah State Historical Society and Cache County Council, 1997, p. 13.
- (3) Joel E. Ricks, "The First Settlements," *The History of a Valley*, Cache Valley Centennial Commission, Logan, Utah, 1956, p. 34.
- (4) *Ibid.*, p. 35.
- (5) *Ibid.*, p. 36.
- (6) Ricks, "Settlement of Cache County," p. 17.
- (7) *Ibid.*, p. 17.
- (8) "Life and Labor Among the Pioneers," *The History of a Valley*, Cache Valley Centennial Commission, Logan, Utah, 1956, p. 143.

Seuhubeogoi

What Cache Valley Meant
to the Shoshone



The Northwestern Shoshone, who claimed all of northern Utah and southeastern Idaho, cherished Cache Valley, or as they called it, *Seuhubeogoi* (Willow River). It had been their homeland for several centuries by the time the first Caucasian peoples came in the 19th century.

THE TREASURES OF WILLOW RIVER

The tribe followed an annual cycle of travel that placed them in resource-rich areas at the appropriate times of the year. They often began their early spring food gathering in Cache Valley where they harvested edible greens, roots, and wild strawberries. The mountain streams flowing into the valley carried mountain trout or *Tsapankwi* (good fish), which could be caught by an individual hunter or by communal effort.

The Cache and Bear River valleys also supported buffalo herds, which were an important resource until their extinction in Cache Valley by about 1826 and in northern Utah generally by 1832. Because most of the Shoshone who frequented Cache Valley had access to horses, they traveled to Wyoming's western plains for bison hunts, and to the Salmon River in Idaho for the salmon runs. Native Americans hunted deer, elk, and moose in Cache Valley and smaller mammals as well. They were known to take woodchucks and ground squirrels near present-day

Franklin, Idaho, in northern Cache Valley at *Mosotokani* (House of the lungs), a name that made reference to the lava rock outcroppings in the area that reminded them of the texture of lungs.

A mid-summer visit to Cache Valley allowed the Shoshone to harvest seeds from the luxuriant grasses so common then. It was one of the most important foods they obtained in a typical year. They ate the seeds raw or roasted or ground them into a flour for later use. They also harvested a carrot-like vegetable called *yampah* and several types of berries, including wild raspberries.

CHANGING OF THE SEASONS

Towards autumn, the Shoshone watched for changes in the wild roses and rabbit brush. When the rose petals dried, exposing reddening rose hips, and when rabbit brush took on a deep-yellow color, they knew, from whatever part of the country they were in, that the pinion nuts in western Utah and eastern Nevada were ready to harvest. On their way to the pinion stands, several Shoshone bands stopped in Cache Valley to harvest service berries and chokecherries. The resourceful Shoshone mashed the berries into patties and then arranged them on a bed of wheat grass where they could dry without molding.

Once in western Utah for the pinion harvest, the Shoshone often participated in communal rabbit drives near Kelton, Utah, a place they called *Beacamogapa* (Big rabbits bed). They cured the rabbit meat for winter consumption and used the fur for clothing, shoes, and housing.

When winter began to enclose the intermountain area, the Shoshone, who traveled most of the year as small single or extended family groups, gathered to wintering sites where they spent the cold season in the company of relatives and friends. One of the most important of these sites



Great grand-children of Sacajawea, courtesy LDS Historical Dept., Archives

was in northern Cache Valley in a protected ravine along the Bear River, northwest of present-day Preston, Idaho.

Because Cache Valley belonged to the northwestern bands, they enjoyed a greater level of prosperity and experienced fewer starving periods than many other Shoshone groups. Even after the Shoshone lost the Box Elder area to Mormon settlement in the early 1850s, they were generally able to provide for their needs largely because Cache Valley had been left virtually untouched by outsiders and remained a resource to them. That began to change in September 1856 as Latter-day Saints under direction of Peter Maughan coaxed their wagons into the southwestern part of the valley, intent on establishing a permanent settlement.

A EUROPEAN TRANSFORMATION

Efficient Mormon farmers soon effected a wholesale transformation of Cache Valley to European farming methods and to animal husbandry. Large parcels of land fell under the plow, and herds of cattle were set out to graze on the valley's grasses, greatly depleting seed resources. By the end of 1859, six small communities had found firm root in Cache Valley: Wellsville, Providence, Mendon, Logan, Smithfield, and Richmond, with a combined total of about 150 families.

Jacob Forney, Brigham Young's replacement as superintendent of Indian affairs, worried about the impact of Anglo settlement on the Shoshone of northern Utah. In a letter to the Commissioner of Indian Affairs dated February 15, 1859, he reported: "The Indians...have become impoverished by the introduction of a white population. The valleys occupied and cultivated at present were formerly their chief dependence for game. Most of the valleys susceptible of successful cultivation are already occupied by industrious farmers, and the game, roots &c,

the Indians only salvation, has given place to a thriving population."

Forney recommended that a reservation be established for the Shoshone and suggested Cache Valley as an ideal location since the tribe already claimed it as part of their domain. It was also one of the only areas in northern Utah that in 1859 remained relatively unsettled. He urged quick action "as the valleys are fast filling up." Forney was right but largely unheeded by his superiors.

A land rush to Cache Valley in 1860 added many new settlers to the area and further complicated relations between the two peoples. The Shoshone had never sold or treated away any part of Cache Valley. As the Anglo population increased, Native Americans more and more frequently demanded beaves, flour, potatoes, and other goods from the settlers as compensation for the use of the land. Complying with Indian demands depleted supplies that the Mormons desperately needed themselves and greatly increased their resentment toward the Indians.

SWIFTLY AND FIRMLY HANDLED

Over the next few years, Church leaders did what they could to ameliorate the suffering of the Shoshone by offering them gifts of food and clothing from bishop's storehouses. An entry from the Logan Tithing Office ledger is typical. It documented the gift of 40 bushels of wheat to Sagwitch, Bear Hunter, and Lehi's bands on the last day of October 1862. Such gifts satisfied immediate hunger but could not carry a displaced people through the long winter months or compensate them for a lost homeland.

Through the late 1850s and early 1860s, Native Americans were involved in several raids and skirmishes involving emigrants along the Oregon and California trails. Colonel Patrick Connor at Camp Douglas east of Salt Lake City believed that the Shoshone of Cache Valley shared in the blame for some of those violent acts, and he became convinced that they should be swiftly and firmly handled to ensure the safety of the emigrant roads. On January 29, 1863, Connor's troops attacked a sleeping Shoshone village located at the confluence of Beaver Creek and the Bear River northwest of Franklin. They slaughtered over three hundred Shoshone men, women, and children in what has become known as the Bear River Massacre.

Fragments of three Shoshone bands survived the massacre, including one of the band chiefs named Sagwitch. His leadership was crucial in regrouping what remained of his people. The years following the massacre were very difficult for the Shoshone. They signed the Treaty of Box Elder on July 30, 1863, wherein they agreed

Photo by Charles R. Savage, *Sagwitch*, courtesy LDS Historical Dept., Archives.



CHIEF SAGWITCH, LEFT, A SHOSHONE CHIEFTAIN, RESPONDED TO SPIRITUAL PROMPTINGS AND JOINED THE LDS FAITH IN 1873. HIS ENTIRE BAND, NUMBERING 101 PEOPLE, FOLLOWED HIM INTO THE WATERS OF BAPTISM.

THE SHOSHONE IN WASHAKIE REMAINED LOYAL TO MORMONISM, DONATING MORE LABOR HOURS TOWARD CONSTRUCTION OF THE LOGAN TEMPLE THAN DID RESIDENTS OF SOME NEARBY COMMUNITIES. HERE, A FAITHFUL GROUP OF SHOSHONE ATTENDS GENERAL CONFERENCE IN SALT LAKE CITY.



to cease hostilities with the whites in exchange for a distribution of \$5,000 in annuity goods each autumn. The federal government failed to allocate sufficient resources to satisfy those treaty obligations, and the Shoshone were forced to wander in a much-reduced homeland, hunting and gathering where possible, begging when necessary.

ACCEPTING A NEW FAITH

Faced with almost insurmountable odds and few options, many Native Americans in the early 1870s began to look for other-worldly help. Several Shoshone chiefs reportedly experienced dreams and visions instructing them to join with the Mormons and become settled farmers. Chief Sagwitch responded to such promptings, and at his request, missionary George Washington Hill taught and baptized him with his entire band, numbering 101 people, on May 5, 1873. Chief Little Soldier and his family joined the faith in 1874. By the end of 1875, nearly two thousand Native Americans in the intermountain area had received Mormon baptism, including 939

Shoshone from the Cache and Box Elder areas.

The Church tried to help their newest converts make the transition from nomadic hunter to settled farmer by providing missionaries who helped the Shoshone establish farms, first in Franklin, Idaho, in 1874, and then at two locations along the Bear River in Box Elder County in 1875. They named one of those sites, located near Deweyville, Lemuel's Garden. With help from their Mormon hosts, several Shoshone at this settlement became among the first Native Americans in the United States to take advantage of an 1875 amendment to the 1862 homestead act that allowed them to file on public lands.

A perennial shortage of usable water at Lemuel's Garden finally caused the Shoshone to consider abandoning the site. They petitioned Mormon leaders for lands in the heart of their old domain, well-watered Cache Valley, where they hoped to begin farming anew. President John Taylor apparently refused their request but offered them instead the Brigham City Cooperative farm four miles south of Portage in northern Box Elder County. By the spring of 1880, most of the residents of Lemuel's Garden had moved to the new settlement, which they named Washakie.

In time, Washakie became a generally prosperous town with significant agricultural and livestock assets. The Shoshone there remained loyal to Mormonism, and members of the Washakie Ward donated more labor hours towards construction of the Logan Temple than did residents of the nearby communities of Honeyville, Deweyville, Plymouth, Malad, and Snowville.

Although the Shoshone returned often to Cache Valley to trade, visit, and participate in Logan Temple ordinance work, they were effectively lost from their cherished Seuhubeogoi, a place they never sold or stopped loving. The town of Washakie died quietly in the early 1970s, but descendants of Cache Valley's first citizens remain very much alive and well today, involved in tribal politics, community affairs, and church service. ▼

Scott R. Christensen, who lives in Salt Lake City, is author of *Sagwitch: Shoshone Chieftain, Mormon Elder, 1822-1887*.

Shoshone men at conference, courtesy LDS Historical Dept., Archives.



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TRUE CACHE VALLEY

THE MEN AND WOMEN WHO SETTLED THE MOUNTAINS AND VALLEYS OF **WILLOW RIVER** LIVED BY FAITH, REFUSING TO LET THE CHALLENGES OF THE BEAUTIFUL BUT DEADLY VALLEY SCARE THEM AWAY.

THE VALLEY STANDS TODAY, WITH NUMEROUS WELL-DEVELOPED AND CAREFULLY LAID-OUT COMMUNITIES, AS A MONUMENT TO THE EFFORTS OF HUNDREDS OF STALWART SAINTS. ALTHOUGH IT'S IMPOSSIBLE TO PINPOINT THE SUCCESS OF THE SETTLEMENT TO ONE OR TWO INDIVIDUALS, THERE WERE CERTAINLY A HANDFUL THAT STAND OUT AS TRUE **CACHE VALLEY** PIONEERS—INCLUDING *PETER MAUGHAN* AND *THOMAS E. RICKS*.

Cache Valley, UT, used by permission, Utah State Historical Society, all rights reserved. Photo #10673



PIONEERS



Peter Maughan

Born in England in 1811, Peter Maughan joined the LDS Church in 1838; he was baptized by Isaac Russell. Three years later, his wife, Ruth Harrison, died, leaving him alone with six young children.

That same year, he and his brood headed west, emigrating to the United States to gather with the Saints. Interestingly enough, the Maughan family crossed the ocean on the *Rochester*, together with President Brigham Young and other apostles who were returning home from missions.

Maughan lived in Kirtland, Ohio, for a short while before moving to Nauvoo, Illinois, where he married Mary Ann Weston Davis, also an England native. While in Nauvoo, Maughan and Mary Ann proved faithful and obedient, assisting in building the temple and the city.

In 1846, the Maughan family moved once again, exiled from their home due to their religious convictions. Even after the Maughans arrived in Salt Lake Valley in 1850, they weren't able to settle down.

The family joined others who were assigned to settle Tooele, a community located west of Salt Lake City. While in Tooele, Maughan became a prominent leader, serving as county clerk and assessor, a county selectman, and city recorder. Unfortunately, the pioneers settling that area suffered drought, grasshoppers, and Native American raids, causing Maughan to look for other places to call home.

After talking the matter over with President Young, Maughan headed north to check out Cache Valley; he returned home eager to move his family to the alpine valley. Of course, the new home was not without its difficulties. Sister Maughan made the move in the late stages of pregnancy, delivering a baby daughter only weeks after arrival in the valley. Several

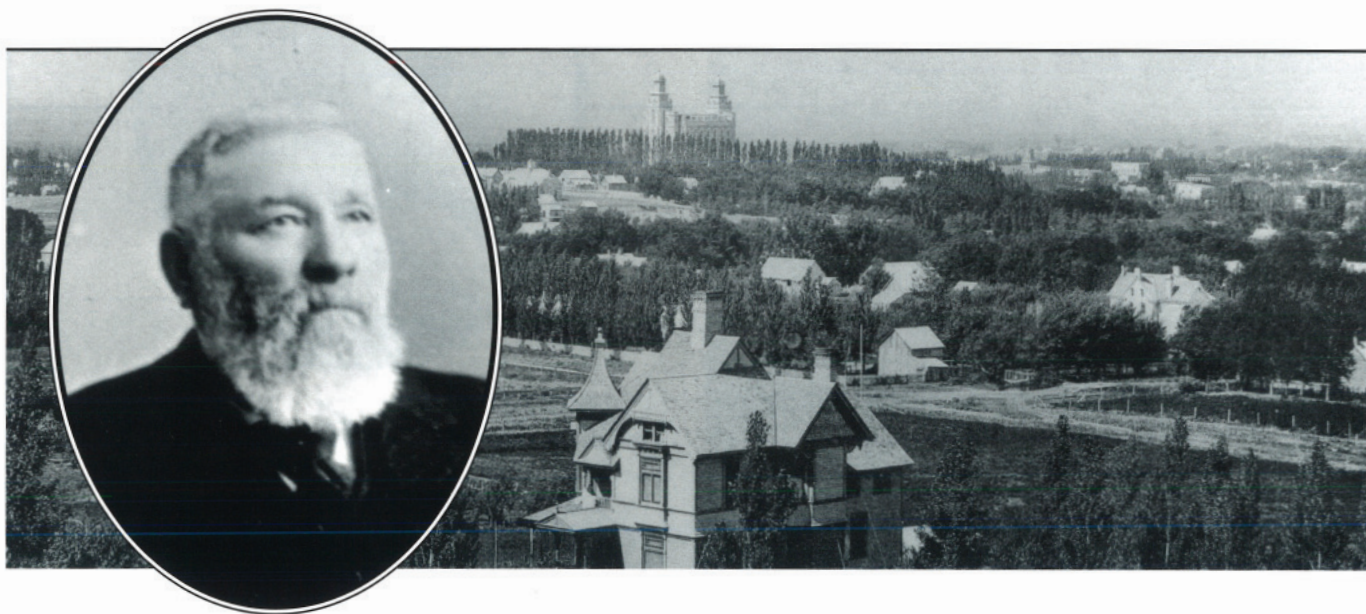


Photo: Peter Maughan, courtesy LDS Historical Dept., Archives.

deaths resulted due to the harsh winter temperatures, Indian raids, and other dangerous situations.

Maughan continued his leading ways in the new area, serving in government positions, such as quartermaster

and territorial legislature representative, and in church leadership as presiding bishop. Maughan died in 1871 in Cache Valley, the land he devoted the last 15 years of his life to settling.



Thomas E. Ricks

In 1848, on the trek west to the newly settled Salt Lake Valley, nineteen-year old Thomas Edwin Ricks and three of his buddies jumped on horses and galloped six miles in hot pursuit of Native Americans, who had raided the company's cattle. The young men happened upon the group of Indians, and Thomas was hit with three rifle balls in the ensuing conflict. He fell from his horse and lay on the ground while the Indians drove his friends away.

Later Thomas would recall laying on the ground, wondering if he was going to die. "I heard a voice say audibly and clearly, 'You will not die; you will go to the valley of the mountains and there you will do a great work in your day and generation.'"

At least part of the work Thomas E. Ricks did was helping in the settlement of Cache Valley. In 1859, he and his family moved to the new land where they lived for 24 years in the area that would become Logan.

While in Cache Valley, Ricks, already a lieutenant in the territorial military, continued his service in the military, eventually becoming colonel of the cavalry with the Cache Valley Minute Men, overseeing more than 1,000 men. He was also county sheriff and served in several Church capacities.

In the midst of farming and settling and serving, Ricks had a great desire to find the best route from Logan over the mountains into the Bear River Valley. In his explorations, he discovered a spring about ten miles up Logan Canyon; the spot, Ricks Spring, bears his name to this day.

Eventually, Ricks and a group of friends formed the Logan Canyon Road Company and began building the connection between the two valleys; it was an enormous task. In 1872, Ricks wrote a report for the *Deseret News* detailing the growth of Logan and describing the entire area as "the great grain valley of Utah." He proudly claimed that no other valley in the territory could compete for tillable land available for use by the people.

In his report, Ricks also noted that Logan residents had collected three thousand tons of rock and almost enough sand to begin building the Logan tabernacle, a project he donated a great deal of time and effort to. A few years later when Brigham Young identified a site for the Logan Temple, he found time to work on that project as well.

It is clear that Ricks loved the valley and was proud to call it home. However, obedience came first, and in December 1882, he was called as bishop of the Bannock Ward in Idaho—while he was still living in Logan!

Once again, he uprooted his family and moved where he was called, playing an even more critical role in the settlement of southeastern Idaho than he did in Cache Valley. "It may be a long time before we find another man his equal in honor, mind, and unswerving loyalty to the cause of God and his people," declared President Joseph F. Smith when Ricks died in 1901. ▼

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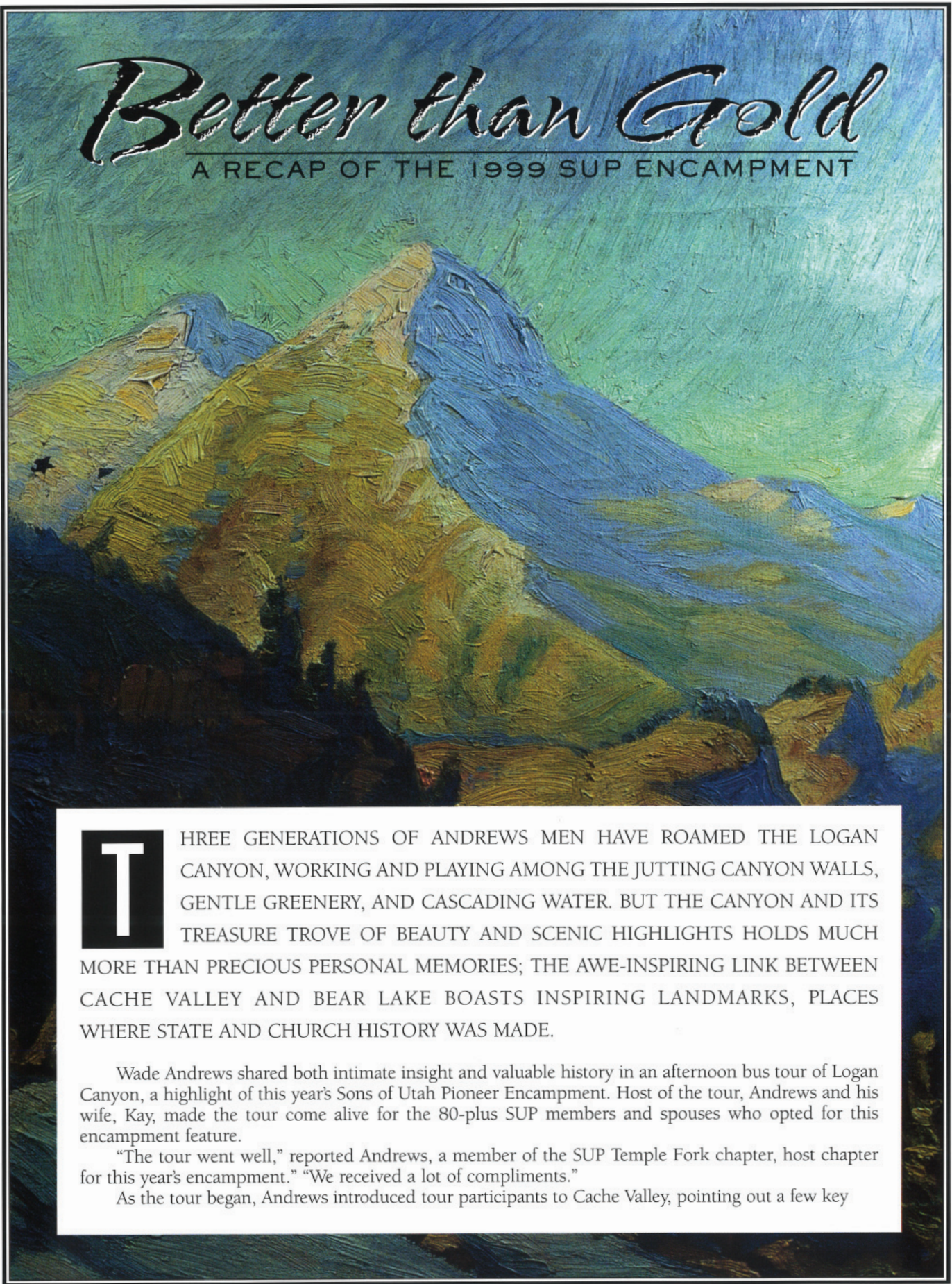
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Logan, UT; Panoramic View, used by permission, Utah State Historical Society, all rights reserved. Photo #15481
Thomas E. Ricks, courtesy LDS Historical Dept., Archives.

Better than Gold

A RECAP OF THE 1999 SUP ENCAMPMENT



THREE GENERATIONS OF ANDREWS MEN HAVE ROAMED THE LOGAN CANYON, WORKING AND PLAYING AMONG THE JUTTING CANYON WALLS, GENTLE GREENERY, AND CASCADING WATER. BUT THE CANYON AND ITS TREASURE TROVE OF BEAUTY AND SCENIC HIGHLIGHTS HOLDS MUCH MORE THAN PRECIOUS PERSONAL MEMORIES; THE AWE-INSPIRING LINK BETWEEN CACHE VALLEY AND BEAR LAKE BOASTS INSPIRING LANDMARKS, PLACES WHERE STATE AND CHURCH HISTORY WAS MADE.

Wade Andrews shared both intimate insight and valuable history in an afternoon bus tour of Logan Canyon, a highlight of this year's Sons of Utah Pioneer Encampment. Host of the tour, Andrews and his wife, Kay, made the tour come alive for the 80-plus SUP members and spouses who opted for this encampment feature.

"The tour went well," reported Andrews, a member of the SUP Temple Fork chapter, host chapter for this year's encampment. "We received a lot of compliments."

As the tour began, Andrews introduced tour participants to Cache Valley, pointing out a few key



geological and historical features. As the two buses labored up the canyon roads, Andrews pointed out various points of interest along the way, including a stone quarry, an irrigation canal, the valley's first electric power plant, three dams, Logan Cave, and the temple sawmill. Andrews peppered his presentation with local stories and folk lore, adding insight to how places got their names and the value of each spot.



A highlight of the tour came when the buses stopped at Temple Fork (namesake of the SUP chapter), where Andrews shared the story of his grandparents, who met and courted at the mill built to supply wood for the building of the Logan Temple. Andrews talked of the sacrifice and dedication of the Logan Saints as they labored to build the sacred temple. He shared excerpts from a dedicatory prayer given by Elder L. Tom Perry when the SUP chapter erected a monument on the mill site, and tour goers enjoyed a few moments of quiet retrospection as they contemplated the acts of those who were so committed.

Nothing worthwhile comes easily, and the tour was no exception. When the group stopped at the Bear Lake overlook at the top of the canyon, one of the two buses

broke down, forcing quick thinking and flexibility. "We went down to lunch, where the Bear Lake Ward in Garden City hosted us," Andrews said. "Then while one bus took half the group back to Logan, the other half of us entertained ourselves. We sang songs and told jokes. I even told a few stories. It was impromptu and spontaneous, and when we got back, several people told me it was the best time they'd had."

Of course, there was much more than bus tours at this year's "Better than Gold" Encampment. "More than 300 people were in attendance," reported John Anderson, international SUP president. "It was an outstanding encampment, and everything from food and speakers to entertainment and meetings went wonderfully."

Encampment participants started out the long weekend with a delicious dinner; all meals were at the Copper Mill restaurant, which "provided some of the best food we've ever had" reported Anderson. After dinner, group members climbed into cars and headed to Clarkston, Utah, where they were honored guests at a Church pageant, "Martin Harris: The Man Who Knew."

Although they arrived back in Logan late, the national board meeting started bright and early the next morning, where national officers conducted official business and planned for the future. Everyone gathered for brunch at 10 a.m. before splitting up for a variety of different activities.

While one group boarded two buses for Andrews' bus tour, others enjoyed a walking tour of Logan, toured the Logan Tabernacle, enjoyed a session at the Logan Temple, drove to the Jensen Historical Farm, or visited the Daughters of Utah Pioneers museums in Logan, Richmond, and Hyrum.

That night, another wonderful dinner was followed by an evening of entertainment in the historic Logan Tabernacle. A children's chorus, donned in pioneer

DONNED IN PIONEER-PERIOD COSTUMES, THE CIMMARON SINGERS PLAYED AUTHENTIC INSTRUMENTS AND PRESENTED A PROGRAM BOTH HUMOROUS AND INSPIRING.



SELECTIONS FROM THE DEDICATORY PRAYER OF A MONUMENT ERECTED AT TEMPLE FORK

BY ELDER L. TOM PERRY (SEPTEMBER 6, 1993)

"We are gathered this beautiful morning at Temple Fork in Logan Canyon to dedicate a monument in honor of those who sacrificed so much and labored so long to make their contribution to the construction of thy Holy Temple. We remember before thee this day, the courage, endurance, and sacrifice of these noble pioneers. Their contribution to our lives can only be measured in the rich heritage, which has been handed down for us to enjoy.

"They endured cold, heat, rocks, mountains, and rivers to complete the task assigned them. The challenge presented to the workmen who worked here at this site was to build a mill to harvest the timber that was to be used in the construction of the beautiful Logan Temple. . . . The temple stands as a constant reminder of the nature and strength of the people who sacrificed and followed their religious beliefs.

"We place this monument here today as a reminder of the toil and devotion of the workmen who left their homes, farms, and families—most of them without pay—enduring the hardships of a rugged canyon to make their contribution to the powerful, eternal influence of a House of the Lord."



Logan Temple Landscape, by Harrison Groutage, courtesy Visual Resource Library.



Better than Gold

This year is the 150th anniversary of the discovery of gold in California. Surprisingly, some of the early pioneers left their homes in the Salt Lake Valley and headed for California, contrary to the advice of the prophet, Brigham Young.

One of these was William Walker, who left his wife and five small children in search of gold. He was killed crossing Donner Pass, and his wife remarried, having all her children sealed to her new husband.

Hopefully we can remember that there are some things in life that are "Better than Gold."

costume, sang several different selections, and two speakers—historian Ken Godfrey and Elder Robert K. Dellenbach of the First Quorum of the Seventy—spoke.

Saturday morning, SUP members took care of business (conducting elections and receiving the financial and membership reports) during the group's annual business meeting; their wives enjoyed a program by acclaimed musical comedian Warren Burton, who mixed violin with humor for a highly entertaining program.

An awards luncheon followed, where chapters were recognized for their membership growth, number of treks planned, meetings held, and projects completed. The Cimmaron Singers, a small group of young women wearing pioneer-period dresses, provided entertainment. "They played authentic instruments from the pioneer era," noted Anderson, "and they presented a variety of selections, both humorous and serious."

After a free afternoon, encampment participants gathered for the President's Dinner and program, featuring the Towne Singers, a local group of men and women performers who sang. Once again, tantalizing

food combined with first-rate entertainment made the evening pleasant and memorable. Following remarks by Anderson, Ray Barton (president-elect 2000), and John Morgan (president-elect 2001), David Lindsley, a local artist, received a round of applause when he unveiled three striking portraits of Joseph, Hyrum, and Emma Smith. Lindsley hopes to hang the stunning portraits in the Joseph Smith Academy in Nauvoo, a project the SUP is fully supporting and helping to fund.

The evening ended with Utah State professor Ross Peterson speaking on the importance of writing personal and family histories, preserving facts, figures, stories, thoughts, and testimonies in print for those who follow.

"It was a wonderful event," noted Anderson. "We want to thank Ted Perry, chapter president, for his direction and help in organizing the encampment, and there are many others who were deeply involved in the success of this event, including Kay and Wade Andrews. Thanks to everyone who contributed, and we'll see everyone at next year's encampment."



ENCAMPMENT AWARDS

OUTSTANDING CHAPTERS

Small (10-25 members)

Sugarhouse *winner*

Washington

Harmony

OUTSTANDING CHAPTERS

Medium (26-50 members)

Twin Peaks *winner*

Murray

Canyon Rim

Jordan River Temple

Taylorville-Bennion

East Millcreek

Olympus Hills

OUTSTANDING CHAPTERS

Large (more than 50 members)

Settlement Canyon *winner*

Cedar City

Mills

Box Elder

Hurricane Valley

Holladay

Ogden Pioneer

Cotton Mission

Temple Fork

South Davis

Mesa Arizona

Pioneer Heritage

Brigham Young

MOST NEW MEMBERS

Small

Sugarhouse *winner*

Harmony

MOST NEW MEMBERS

Medium

Twin Peaks *winner*

Jordan River Temple

Murray

Canyon Rim

MOST NEW MEMBERS

Large

Cedar City *winner*

Hurricane Valley

Mills

Cotton Mission

Temple Fork

Ogden Pioneer

Settlement Canyon

Brigham Young

NAME MEMORIALIZATIONS

Murray (6)

Mills (6)

Temple Fork (2)

Cedar City (2)

OUTSTANDING CHAPTERS

Individuals

James L. Bevan (Settlement Canyon)

Alvin R. Carter (Ogden Pioneer)

Blair Maxfield (Cedar City)

Ray Don Reese (Box Elder)

OUTSTANDING CHAPTERS

Couples

Conrad and Elva Hatch (Cedar City)

Orr and Mavis Hill (Cotton Mission)

Sidney and Alice Johnson

(Box Elder)

Arthur J. and Carol Sperry (Murray)

Richard P. and Maudain West

(Ogden Pioneer)

Ratcliffe (Cliff) and Fern Williams

(Settlement Canyon)

OUTSTANDING NATIONAL

OFFICERS

John W. Anderson (Mills)

D. Wilson Hales (Ogden Pioneer)

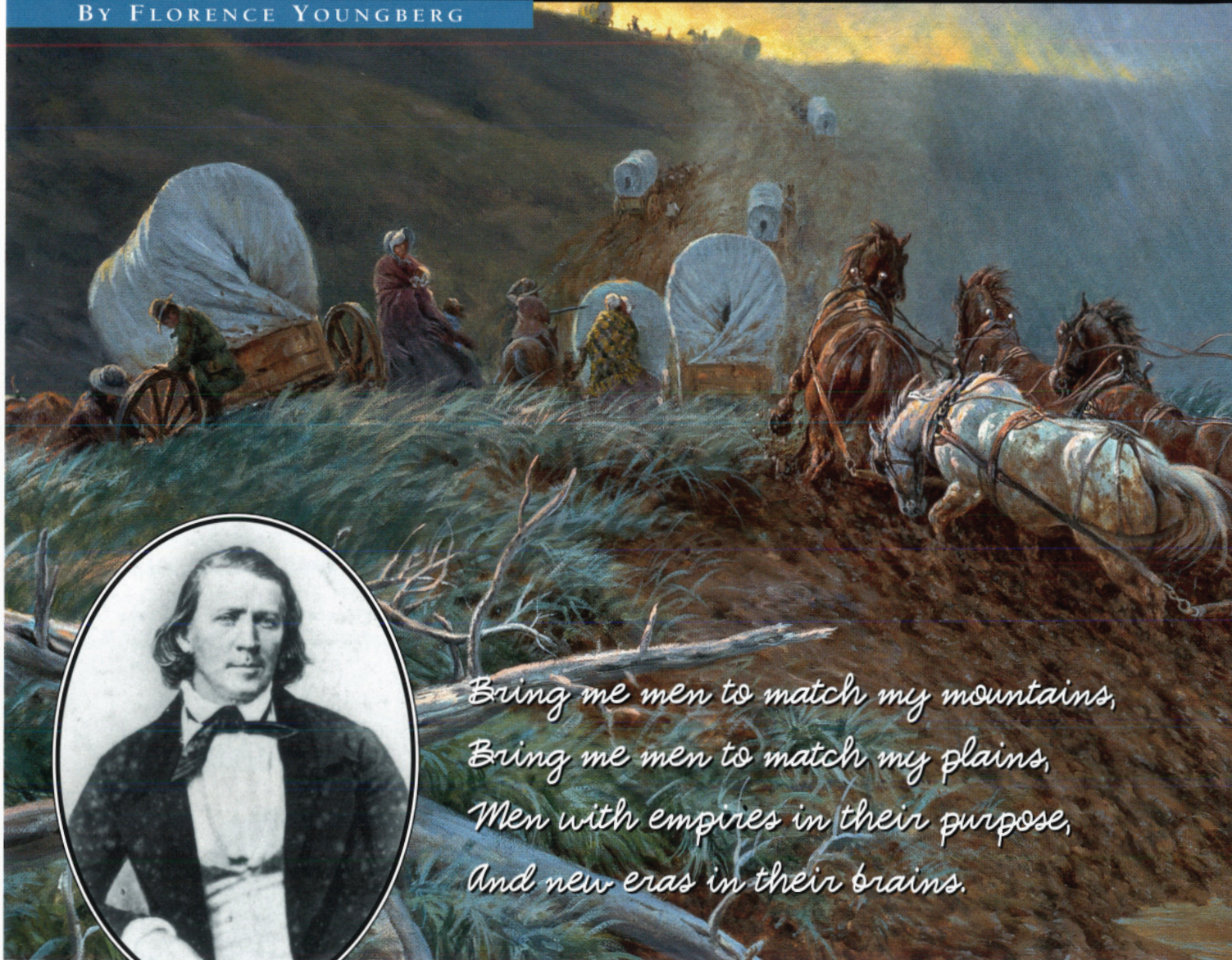
ENCAMPMENT AWARD

Ted Perry (Encampment chairman)



Westward

BY FLORENCE YOUNGBERG



*Bring me men to match my mountains,
Bring me men to match my plains,
Men with empires in their purpose,
And new eras in their brains.*

Picture in your mind Brigham Young as a young man of about 45 years of age, standing on the banks of the great Mississippi River gazing west. What thoughts went through his mind as he contemplated what he knew for a certainty was about to be started.

What would your thoughts have been in a similar circumstance? He had never been west of the Missouri River and knew very little of the country out west. He knew what he had heard from travelers and mountain men and explorers, but there was only the maps which John C. Fremont had made in his travels and the journal of Escalante. The general consensus of opinion of the world

at that time is best expressed by Daniel Webster in 1830:

"What do we want with this vast worthless area, this region of savages and wild beasts, of desert, of shifting sands, and whirlwinds of dust, of cactus and prairie dogs? To what use could we ever hope to put these great deserts or these endless mountain ranges, impenetrable and covered to their bases with eternal snow? I will never vote one cent from the Public Treasury to place the Pacific Coast one inch nearer to Boston than it now is."

Very few people who had gone west and come back had anything very good to say about the area west of the Missouri River. They described it as being mostly desert

Ho!



and high mountains with extremes of heat and cold, storms and lack of ground that could be cultivated or water to irrigate with. It didn't sound promising. Yet Brigham Young knew that somewhere out there was a valley that he would lead his people to where they, hopefully, would be safe from the influences, persecutions, and condemnations of the world. A place where they could build up their "Zion" according to God's commandments and their own hard work.

The road that would be followed would be rough and in some places they might have to make new roads. There would be rivers to cross, some of them deep and swift.

Which kinds of wagons would be the easiest to travel with? Would oxen, horses or mules be best to pull the wagon. How much food would they need? Each family had to carry their own. It was finally decided that a suggested amount was 1,000 pounds of flour, 50 each of sugar, bacon, and rice, 30 of beans and 25 of salt, 20 of dried fruit, 5 of tea, plus a gallon of vinegar and 10 bars of soap. Of course they would have to hunt for their meat on the way.

What of those who became sick? What of babies who would undoubtedly be born on the way? Could the people cope with the sickness and deaths which would most certainly occur with that many inexperienced people on that kind of trek? How steep were the mountain passes? Would they be able to find water at camping places? How about feed for the animals? What about those who wouldn't be able to get the necessary equipment to leave with them. What would happen to them?

These and many other questions faced this gallant leader as he looked toward the west. He studied every bit of information he could get hold of and I am sure he interviewed everyone he could find that had been and returned from the west. The Lord had directed him to take his people west and he would! It mattered not how difficult the way would be.

Finally, Brigham Young knew it was time to start. He had instructed his people how best to prepare for the journey. Some were ready, many were not. Money was hard to come by and without money they could not get the equipment they needed. Some had been able to sell their properties but many had not been so fortunate. When the scheduled day came, they crossed the Mississippi River under difficult circumstances of cold, snow and ice. There was sickness and many of the people were ill prepared for the journey.

We have heard many stories and read many books about the journey west and the problems they faced. It has been suggested that upward of 84,000 pioneers reached the valley while 6,000 plus were left in graves along the way. It was not an easy journey, but when they reached the valley, they were determined not to falter but to carry on with what they had started.

The first thing upon reaching the valley was to find a place to camp. Brigham told them that as soon as they were set up, some of the men should start plowing. Knowing what we do now about the length of the growing season here, it is a wonder that anything grew, but they did get a crop of sorts. When they first entered the valley, there were no trees but there was an abundance of oak brush, sage brush and tall grass. There were 5 main creeks which flowed from the Wasatch Mountains to the east and all that was needed was to irrigate the land. There was much feed for the cattle. In Thomas Bullock's journal he wrote:

"As we progressed down the valley, small clumps of dwarf oak and willows appeared; the grass grown six or

seven feet high, many different kinds of grass appeared, some being ten or twelve feet high. After wading through thick grass for some distance, we found a place bare enough for a camp ground, the grass being only knee deep but very thick."

Mr. Bullock may have exaggerated some on the height of the grass but the land was not barren as we have so often been led to believe. It wasn't until 10 years later in some of the saints' journals that they called the land barren.

Thus was the settling of the valley commenced. This great leader with his vision of the future immediately marked out the valley as he knew it should be laid out and instructed the people to build good strong houses which would weather the elements. They were instructed to put in gardens and prepare for the coming winter.

Brigham sent out word with the missionaries that he wanted people who had special talents such as cobblers, carpenters, tanners, builders, mill workers, etc. to come west and bring with them as far as possible, the equipment of their trade. His idea was to make the people in the valley self-sufficient so they would have little or no cause to purchase their needs from outside the valley. Not long ago in the paper was an article which stated that it has been determined that if a high wall were built clear around the entire state of Utah, that we would be able to take care of all our needs without help from the outside.

Brigham Young said: "We have been kicked out of the frying pan into the fire and out of the fire into the middle of the floor and here we are and here we will stay. We shall build a city like no other in the world and a temple to the most High God in this forsaken place."

There was much to be done in this desert community. Let me suggest some of the goals and problems that Brigham faced now that he was finally here.

First, the people needed homes. Many were still living in wagons, dugouts, log cabins. Roads were needed so they could get to the timber in the mountains. They had to construct bridges along with the roads. Fields had to be plowed and gardens planted. Meat for the coming winter had to be hunted and prepared so it would keep.

Brigham knew they needed a place to meet until churches could be built. There were stores to be put up, schools to be reared. He knew they needed protection from the Indians and other sources, so walls and forts needed to be constructed.

Next Brigham had to form some sort of a judicial sys-

tem to handle the many problems that arose from so many people living together. This entailed some type of political system. The church system of government was fine but as more people settled this valley, many of them not of our church, there would have to be some form of government along with the church.

Third, he knew the need for good entertainment and what would happen if he didn't see that the right kind of entertainment was there for his people before the usual bar rooms and gambling houses that followed the new towns west were made a part of his city.

Fourth, he knew they would grow so he had to look toward the expansion into other towns near and far so that his people would be somewhat protected from other "undesirable" people forming towns which would create more of the kind of trouble they had come so far to get away from.

Brigham soon found that it was expedient that a type of welfare program be established to help those in need.

There were mills to be built, tanneries, iron foundries, blacksmith shops, and many other kinds of business establishments

that needed to be brought into the valley. At one time he had the machinery purchased in France and brought over here for a sugar mill which is where Sugar House got its name.

What is the result of his planning and dreaming?

A beautiful city, temple, homes, businesses, schools, and churches. Talents abound here.

It didn't matter whether it was doctors, lawyers, nurses, seamstresses, iron workers, pottery makers, match makers, tanners, show makers, you name it, Brigham saw that we had it. People learned to work. They learned to develop their talents, then learned to use them.

Many of you may not be aware that Brigham and the city fathers had dreams of a valley wide transportation system after the railroad came that would go from one end of the valley to the other. He tried to think of and anticipate everything. We all know of the tremendous influence the old Salt Lake Theater had on entertainment. Some of the finest talent in the country played there at various times. It left a legacy that has been followed down to today for good entertainment.

We have a state we can be proud of. Our universities are some of the finest. President Young said, "Show me your faith by your work and actions." He believed it was sacrilegious to call on God for help without also putting forth all possible effort towards gaining the objective. ▼

This article is reprinted from a previous Pioneer Magazine.



THERE WAS MUCH TO BE DONE IN THIS DESERT COMMUNITY . . . FIRST THE PEOPLE NEEDED HOMES. MANY WERE STILL LIVING IN WAGONS. FIELDS HAD TO BE PLOWED AND GARDENS PLANTED.

No Better Job



Kellene
Ricks Adams,
managing editor of
Pioneer Magazine

Several years ago I dipped into the realm of the past and wrote an article for the *Pioneer Magazine*. The opportunity to write about history was exciting to me; I'd always loved reading and studying about the people, places, and things that made us what we are today.

As the descendant of many Utah pioneers, I grew up with tales of my pioneer ancestors ringing in my ears. Miraculous stories of being saved from certain death, of persevering through persecution and challenge, of loving and living against all odds. I felt a deep sense of reverence and respect for these people who had gone before and for the incredible influence and impact they had left behind.

I believe that history means nothing if it's not revisited and passed on. Precious beliefs and deep convictions become a legacy that binds generations together, creating an endless sense of belonging and being that breeds security, stability, and morality. We cannot afford to forget about those who have gone before, those who believed and hoped that our lives would be better because of them.

That first article was printed more than six years ago, and it marked the beginning of a wonderful relationship. In the past several years, I've written numerous articles for *Pioneer*. I've absorbed stories and anecdotes, philosophies and ideas, that have seeped into my being and made me a better and stronger person. With each article, my appreciation and respect for stalwart pio-

neers and milestone-marker events have increased.

When the opportunity arose to become managing editor of the magazine, I jumped. Who could imagine a better job? Combining my love for writing with my love for history and ancestors seemed almost too good to be true.

This first issue has been a pleasure to work on. Once again, with every story I've read and every article I've researched I've discovered a greater love for our forebears and a renewed commitment to follow in their footsteps.

My hope is that reading these pages is as powerful for you as writing and editing them has been for me. The purpose of *Pioneer* is to entertain, educate, inspire, and preserve (not necessarily in that order!). Take a few moments and wander through the past. Hopefully we've achieved our purpose.

Of course, *Pioneer* as it is today would not exist without past managing editor Joseph Walker and designer Ryan Mansfield. The two did a phenomenal job and created a standard of excellence that Susan Lofgren, the new designer, and I are committed to continue. We extend to them a heartfelt thank you, both for their incredible talent and also for their help with this issue.

I look forward to writing for you in the future, reminding today's generation about the generations of yesterday.

Kellene Ricks Adams

OLD EPHRAIM



The Great Grizzly of Cache Valley

The legend of Old Ephraim rings through Cache Valley. The gigantic grizzly bear roamed the Cache National Forest from about 1911 to 1923, when Frank Clark of Malad, Idaho, trapped him.

Frank herded sheep in the forest and, his first year, bears killed 154 adult sheep animals and maimed dozens more. Frank determined to rid the area of the menace; he killed more than 50 bears in his crusade, but for years Old Ephraim eluded him.

Then came that fateful day of August 21, 1923. Here's Frank's story:

"On August 21, 1923, I visited the trap and [Old Ephraim] had drummed the wallow into a newly built one, so I carefully changed the trap to his newly built bath. I was camped one mile down the canyon in a tent. That night was fine, beautiful, a starlight night, and I was sleeping fine when I was awakened by a roar and a groan near camp. I

had a dog, but not a sound came from Mr. Dog. I tried to get to sleep, but no chance; so I got up and put on my shoes but no trousers. I did take my gun, a .23-.35 cal. carbine with seven steel ball cartridges, and walked up the trail. I did not know it was 'Eph,' in fact, I thought it was a horse that was down. Eph was in the creek in some willows and after I had got past him, he let me know all at once that it was not a horse. What should I do? Alone, the closest human being three miles away and Eph between me and camp.

"I listened and could hear the chain rattle and so did my teeth. I decided to get up on the hillside and wait for him. I spent many hours up there; I had no way of knowing how many, listening to Eph's groans and bellows. Daylight came at last and now it was my turn.

"Eph was pretty well hidden in the creek bottom and willows, so I threw sticks in to scare him out. He slipped out and went down by the tent and crawled into the willows

there. I tracked him down there, and when I got close to the tent, I could see a small patch of hide. I fired at it and grazed the shoulder. Now for me to get the greatest thrill of my life.

"Ephraim raised up on his hind legs with his back to me, and a 14-foot-long log chain wound around his right arm as carefully as a man would have done it, and a 25-pound bear trap on his foot, standing 9 feet, 11 inches tall. He could have gone that way and have gotten away, but he turned around, and I saw the most magnificent sight that any man could ever see. I was paralyzed with fear and could not raise my gun. He was coming, still on his hind legs, holding that cursed trap above his head.

"He had a four-foot band to surmount before he could reach me. I was rooted to the earth and let him come within six feet of me before I stuck the gun out and pulled the trigger.

"He fell back, but came again and received five of the remaining six bullets. He had now reached the trails, still on his hind legs. I only had one cartridge left in the gun."

Frank turned and headed for Logan, 20 miles down the hill. After he'd made it 20 yards, he glanced back. Old Eph was still lumbering along behind him. However, Jennie, Frank's dog, woke up and decided to enter the fray. She began snapping at Old Eph's heels; Eph stopped chasing Frank and turned his attention to Jennie.

That was all Frank needed. He gathered his courage and drew closer. Eph sensed his presence and, once again, turned on Frank. The bear was hurt and bleeding; Frank used his last bullet to down the animal. "I think I felt sorry I had to do it," he said later.

"We buried Eph after skinning him," Frank reported. "The Boy Scout troop, No. 48, of Logan, Utah, dug him up, and I have been told that his head is in the Smithsonian Institute. I have a part of the hide, but souvenir hunters got everything else." ▼

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Although settling the Cache Valley region was a treacherous undertaking, the tenacity of the pioneers staking out their claims in this alpine valley ultimately overcame all obstacles.